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Vol. XXXV No. 1

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# The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

## For January 19—The New Birth

John 3:1-11; 16, 17

### THE MESSAGE OF GOD'S LOVE

This chapter contains some of the most profound truths of all time. We dare not take from its setting any of the gems of truth, lest it lose its lustre. We must approach it reverently, for it is a revelation, not of a process of regeneration, but the miracle of regeneration.

Nicodemus was skilled in the art of debate, steeped in the ritual of his sect, and logical in his reading of the Scriptures. Jesus' statements imply that he was seeking for the kingdom of God!

When giving guidance to those who seek the kingdom of God, we must know the extent of the seeker's knowledge of that kingdom. What do you think the kingdom is: spiritual, physical, moral, political? The process of birth is a perplexing one, and even more so the new birth into the kingdom. But Jesus gave a few suggestions for us to consider.

First, it is not of this world, earthly; it is spiritual and comes from above. Without the enlightenment of the Holy Spirit, we cannot "see" (perceive) the kingdom of God. There is no set formula for this vital relationship with God, other than a willingness on our part to receive enlightenment from him.

Second, it is as mysterious as the action of water and wind! There are three basic cleansing elements—fires, water and wind. Being born from above is similar in effect, because there is a removal of that which is unclean, unattached, or unworthy. It is not so much an event, as a process, and we sense the *effect of this* cleansing without always knowing *how* or *when* it takes place.

How can these things be? To "master" words is not always the key to life; to be mastered by a spiritual force gives meaning to words. This is the new birth —that we have yielded to the Spirit of God, who reveals to us all necessary truth as we face particular situations and needs.

That golden gospel, John 3:16, 17, emphasized *life, forgiveness* and puts as secondary death and condemnation. These verses should not be separated, but given as a unit, revealing the love of God for *all* mankind. If we have any message to offer a suffering world it is that God loves and is merciful; there is no place for condemnation and punishment. We dare not attribute to God any *less* affection and understanding than we show to our children as parents. In fact, our kindness, charity, patience and similar virtues are evidence of what God is like, only in a much greater degree and without prejudice. That is good news.

*Questions:*

1. Does every Christian have a clear knowledge of the time when birth into the Kingdom occurred?

2. How do you explain the differences in such Christian experience?

3. What are the evidences of the new birth and does a Christian always manifest them?

HAROLD N. TOLLEFSON

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## For January 26—Christ For All People

John 4:4-10, 27-30, 39-42

### IN SPIRIT AND IN TRUTH

Great truths are often found in brief statements! This chapter abounds in them—"He must needs go *through* Samaria," most pilgrims went around Samaria; "Jacob's well was there"; "there cometh a woman of Samaria"; "the Jews have no dealings with the Samaritans"; "if thou knewest the gift of God"—each of these statements is a significant one.

The Samaritans were a people with whom the Jews had no dealings, but Jesus went through and not around Samaria. We can do little unless some one has faith in us, and understands us. When Jesus went through Samaria some one was revealed who had need of understanding, a woman who was an outcast, a Samaritan who had a religious tradition that challenged the religious tradition of the Jews! Jacob's well was there; they had a priority! There has been so much "borrowing" from the many religions of the world, that none of us dare say we have the whole truth as our prize possession.

Jesus gave a new meaning to worship when he conversed at the well that day. He saw a bewildered soul, a thirsty heart, a lonely woman. He gave her comfort, refreshment, and her first lesson in worship! He did not say, "Worship at Jerusalem or Samaria," but that it is an attitude of the heart. Not in a given place, but within the depths of one's spirit is found the throne of God and it is there He is worshiped.

For centuries men have built their temples and cathedrals, organized their order of service, developed great skill in religious devotions—and have excluded those who do not think about God in the manner in which they do! Sad commentary on the slowness of men to realize that God is a Spirit and they that worship Him must worship him in spirit and truth. We do *not* worship, unless we do so within our own hearts, with simplicity and humility. All of these buildings, programs and devotional exercises are a mockery without the deep sense of God's presence as we use them. To debate procedures is to deny the power of God to speak to the hearts of men directly. To insist upon a formula is to limit the Holy Spirit in his winning of men and women to the Kingdom. "The hour cometh, and now is"—this emancipates mankind from a kingdom that is without to a kingdom that is within! And Jesus went to a despised people to make that great assertion.

*Thirst* is a basic need of mankind; it is usually linked with hunger. There is a thirst for God that is real, though not often recognized. We hide our *real* thirst under superficial facts. The woman at the well felt a new thirst as Jesus talked about "living water"; she found it when He revealed a void in her life that she was trying to fill with human relationships, unsuccessfully. Step by step he led her into the presence of God—then she "worshiped in spirit and truth." This was evidenced by her concern that others know this prophet. A witness is the best argument, for he knows "experimentally." The villagers came because she was a changed woman; they stayed because Jesus spoke the same kind of message to them—"now we believe, for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world. Racial prejudice, religious bigotry, historic traditions, social caste—all disappear when we worship God in spirit and in truth.

Much of the world's unhappiness would disappear if Christian people would recognize the simple fact that God is no respecter of persons. Science declares that we are of one blood and that race is just an imagination! Jesus declared it again and again, by word and deed. He included the world in his ministry, his message and his salvation. If we are to worship God truly, we must worship Him in *spirit* and in *truth*, and truth cannot be altered to fit our personal pride or prejudice. It is truth that makes us free; this is indeed the Christ, the Saviour of the world. Such a God is worthy of worship and of our loyalty.

*Questions:*

1. Need we be dogmatic in what must be believed, to be able to drink of the living water, or is it an attitude of the heart?

2. Do doctrines result from experience or must one learn them before seeking God?

HAROLD N. TOLLEFSON

# THE AMERICAN FRIEND

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# The Third Alternative

MEN have taken their first few steps on the threshold of a new year. Although only a sentimental boundary separates one year from another the last day of December and the first day of January "feel" like months apart.

The world today is dizzy as in a dance of death. It is on its feet, after a fashion. It is painfully aware of where it has been, but doesn't know where it is going. It is reeling into a new year. The old texts by which it lived seem shattered along with its cities. It is being told that capitalism is on the way out and that socialism will not work. It is warned against communism and exhorted to oppose fascism. The pieces lie around, but the pattern is missing.

The comfortable, political and social ideas which were assumed thirty years ago came, a little later, into the forum for attack and defense. On the whole the defense has lost, but the attackers have done little more than attack and destroy. From no quarter is there a concerted counsel, a voice of prophecy, saying with unmistakable clearness, "This is the way, walk ye in it."

### Citadel of the Soul

Many people can feel sympathetically the mood of Aristophanes when two millenia ago he said, "Zues is dead, Whirl is king." Translated into our modern phrasing it would mean, "God is dead, Chaos reigns." Ah! there is where something within men calls a halt to the rolling encroachment of pessimism. The spirit of man is never ready to say the final word of despair. He generally finds an impregnable defense in his soul which will not surrender completely to the forces of gloom and defeat.

When he is thus pressed against the wall and finds a kind of unworded faith rising to give him strength, he may wrongly use his inner assurance. He may coin it into a creed and become a blind optimist who refuses to see the facts—the real size and significance of his enemies. He may sing blithely, "God's in his heaven, all's right with the world," and live for a while in his fragile "heaven" of optimism.

But there is another alternative, which chooses neither to end in utter defeat or to trust all answers to the supposed guarantees of the universe. That alternative is the way of those who look at the present world open-eyed, ready to see it all, then gird to meet it.

*Seeing it all* is a part of the problem. In doing so men will see cities eighty per cent destroyed. They will see a million people starving. They will stand among acres of white crosses, and contemplate the thousands of other men, the loss of whose eyes, limbs or minds, have reduced them almost to a living death.

To *see all* means however, not alone to see people prostrate in defeat, and ravaged by hunger and disease, it means seeing that which is significant as well as that which is massive. In the appraisal of human beings and their potentials, a destroyed city is not as important as a hundred people who start building it again. The destroyed city is larger, but not so meaningful.

A city is not destroyed because men *as individuals* have a wanton desire to demolish houses and kill people. Cities are destroyed and men are killed because an impersonal machine is rolling on and men become reduced to cogs in the juggernaut of death. They do, in mass, much which they could not "stomach" as persons, singly and detached from mass psychology.

When people stir themselves to rebuild they do it from personal choice. They start from that invincible citadel of the soul where the power of creation takes hold of them. They live not by the momentum of massive machinery as in war, but by purpose. Their way forward is won step by step, consciously and purposefully. One man genuinely awake to creation, feeling the pulses of life and love move him to constructive work, tells us more about the nature of man and his right to believe in the future than an army of men reducing cities. There are no dead ends for those whose souls are in gear with the Creator.

### For a Full Vision

We have seen in the last generation, however, that the blind optimism of the earlier years in this century was ill founded. There is no guarantee, such as we assumed then, that civilization will survive. The universe has not put modern man on the ratchet. The vehicle he rides *can turn back*. Not only can it go into reverse and into ruin, but it will unless—unless we transcend the present relativisms of morals and ethics and declare in word and deed for a new way of life. The only way to overcome eventually the predicaments and contradictions which paralyze progress is to affirm a deeper faith in the power of ideals.

This does not mean that the practical man—the social technician, is to be ignored. He must be called in. No idealism can win, merely by declaring it.

There is a sense in which the way of the idealist is easier than the way of this social technician. The latter, if he is, in the better sense of the word, a *real* technician, is also idealistic. That is, he is a man of principle, not one who sinks to the level of a hand-to-mouth type of morality and ethics. He is not a person who is merely given to expediency. But he must be backed by those who preach a gospel of faith—faith in God and in the high potentials of the human spirit. Unless the people of this generation gird themselves with that kind of faith and patience, it could well mean "Lights out for this civilization!"

Neither black despair nor blind optimism can win. Both are fatal. The third way is that of faith in God and thereby in human possibilities. It is a way that asks at the same time for infinite patience like that of Him who has kept the stars shining, ages on end, when it seemed that only darkness was the promise of the times.

### NOT AN ESCAPE

Yet, this faith and this task must be broken into its parts. It is too easy to respond enthusiastically to a generalization about "faith in God." In this decade it means that we must begin to love our enemies in terms of food. It means the willingness to forego national loyalties and sovereignties in the interest of loyalty to men *as men* and not as members of one's nation or race.

Men cannot suddenly become perfect in this new thought climate of the community of God, but they *can make progress in it.* That is the progress we must make or it will not be progress. If we do not take those steps for which God is calling, we can never be saved by asking men to "have faith in God." In fact, such a call might easily be an escape from our responsibilities and make our religion a false refuge.

Our charter of freedom is not merely a demand or a reliance upon God. It is implemented with specific responsibilities which He places upon us. It is a covenant which we must meet. Can we of this generation push back the clouds which hang not only on our horizon, but near the zenith of our sky? If so, it will not be done en masse as in war, but in particular by those who seek to live significantly and weight our world, though ever so little, on the side of spiritual progress.

It is not the broken atom which threatens the end of our civilization so much as the broken faith which is inadequate for our stumbling, dizzy decade. It is not a time for tinkering with trifles, no time for narrow denominationalisms or bickering over dead issues. Pettiness is a deadly evil and indifference is a poison.

We are called to perform the major miracles of love. Since God is love we can mark real progress if our message is applied in significant actions. Darkness can never extinguish the light of those who love.

"Awake thou that sleepest, arise from the dead, and Christ shall give thee light!"

E. T. E.

# Bridging Our Gulfs

**By O. Hershel Folger**

THE following words appeared in Errol Elliott's letter from Denmark: "The crossing . . . was made over a bridge whose foundation and pillars were planned and constructed by the Clerk of Denmark Yearly Meeting of Friends . . . we . . . contemplated the foundations upon which the bridges that separate men must be built today."

Twelve years ago there appeared in THE AMERICAN FRIEND an article on "Bridging Our Gulfs," based upon Jesus' parable of Dives and Lazarus. The paper posed the thesis that the rich man could have prevented the later chasm by bridging the earlier gulf; that every Christian worthy of the name would continually attempt to bridge any gulfs he might discover. In the intervening decade, since the publication of that article, we have had a global war; London has been subjected to the blitz; Berlin has suffered saturation bombing; Hiroshima has been destroyed by atomic fury. The world today witnesses disunited nations, racial and ideological clashes, industrial bitterness and violence. The gulfs, great in extent and number, are not bridged.

In such an age of antagonisms, in such areas of conflict, it might be well for the Society of Friends, historically a channel of fellowship, to examine its own possible gulfs and look for its own possible bridges. What attitude do Friends of Light have toward those who sometimes seem to be in much darkness? What do Friends of Truth think of those who may be haltingly searching for truth? What do Friends of Jesus do about his first and second commandments? Are we a Society of Friends of each other?

### I

"All one body, we"—yes, but we have disuniting difficulties in the realm of *ideas*, particularly in the field of *theology*. There is no denying that theology, the study of *theos*, God, is important. One's idea of God influences his whole life. If one pictures God as a god of war, we will act accordingly. If one believes Him to be a God who is white and speaks English, life will be regulated by that belief. The trouble is that we have gone to such extremes! We either have itching ears, seeking always either to tell or to hear some new thing, priding ourselves on being different, inflating our egos by rolling freshly discovered vocabularies under our tongues or, on the other hand, we place a prohibitively high tariff on new ideas, declare unsound any thoughts not expressed in the old terminology, and put unkind labels on those who disagree with us.

We grow more uncertain of our position and, as a result, become more intolerant in our defense of that position. We say the truth shall make us free and sometimes that seems to mean free to malign our brethren. They may simply be more honest in the description of their convictions, more thorough in their thinking, more articulate in their expression. Biblically we may become so dogmatically literal that we are guilty of bibliolatry which ignores the spirit of Him of whom the Scriptures tell, or conversely, we may ignore our Biblical heritage until it no longer has an influence on our life and thought, scoffing at those to whom it means much. Even in less extreme cases, we sometimes let the minutiae of interpretation destroy the fundamental comradeship of all human beings. In the woes Jesus pronounced upon the scribes and Pharisees, the principal theme was not variations of belief but

violations of brotherhood. A beautiful spirit was shown by the many who devoted themselves prayerfully and lovingly to the task of determining how our Friendly beliefs and procedures might best be expressed in our new *Faith and Practice*. They demonstrated the better part, putting the spirit above the letter.

Of recent years our theological differences have been overshadowed as our *national* complexities have come to the fore, propelled by the world situation. In some Meetings there was little disagreement, the prevailing opinion supporting whole-heartedly the military program. Friends were thus willing to have other denominations forge to the front in the work for peace, which had been historically associated with Friends. In other Meetings there was a constant note sounded of that life and power that takes away the occasion for all war, but there was also a continual emphasis upon the right of the individual conscience. One Meeting built a bridge by holding a dinner for all the families of all the boys and girls in various forms of Government service, just as parents held family reunions for their boys in the Army and Navy and C.P.S. camps. Meetings which continued to work for world peace in the midst of the tensions of wartime, and still kept harmony and peace among themselves, will find their memories a source of satisfaction in the future.

Politically, the same spirit is possible and needful in the post-war era. There are those who assert boldly and baldly that in the election they were not interested in the greatest good for the greatest number, nor in educating for Christian citizenship, but only in helping their party to win. In their thinking, a gulf should be extolled, widened, and appropriated to advantage. There are others who believe, with the late Glenn Frank, that all parties and candidates and voters should follow the Friendly principle of attempting to find the will of God for them and for our nation in our world. Registration either in the grand old party or among the sons of Jefferson and Jackson has never been listed as among the qualifications for citizenship in the colony of heaven.

The national questions lead us into the general *social* problems. Here the gulfs are even wider in many localities. Theological questions of forty years ago and national questions of four years ago cause less contention than, for example, economic issues. Theological assertions which would have caused a storm a generation ago hardly cause a ripple on the surface of our modern complacency, while an economic viewpoint at variance with the status quo will provide a high pressure center for turmoil.

Would we grow calmer if we remember that there are not many who would advocate the extreme either of an absolutely uncontrolled free enterprise, with license instead of liberty, or of a completely planned economy, with no liberty at all? The personal decision to be reached is just what position between those extremes we believe is best for our society as a whole.

No one else ought to be accused of criminal intent who takes a position to the right or to the left of where we ourselves stand. Friends can remember that *vested* interests grow out of our own *invested* interests—where our treasure is.

The industrial and the racial aspects are, in many respects, phases of the economic problem. Here the gulfs are more definitely seen. The laborer has a right to strive for better treatment and fairer conditions, but if his slogan is "beat the boss by fair means or foul," and if he uses violence even on his fellow workers in jurisdictional disputes, he is deepening one of the great gulfs in modern life. The employer has a right to ask cooperation in his effort to produce something for society, but if he refuses to arbitrate, or goes on strike himself in holding back his product, or thinks more of his profits than of his people, he is tarring himself with the same stick.

Racially the gulf grows ominous. There are Friends who have deserted their heritage in their unfair treatment of minorities, in their advocacy of restrictive covenants, and in unfair employment practices. There are also those who on the other hand, in their efforts for the advancement of colored people, have become contentious and belligerent.

If we go to the root of the matter, we discover a great opportunity for Friends who believe in that of God in every man. John Woolman set the pattern for us as one who could build bridges between races, classes, and individuals simultaneously, instilling no ill will in the process.

II

When we come closer home and examine the difficulties of *organization* within our Society of Friends, the gulfs are numerous. Is there a greater than the *pastoral* question? We go to such extremes! In some Yearly Meetings we make the pastors so prominent, record them quickly so they can perform wedding ceremonies, and place them in such numerous positions of responsibility that, lo, the poor layman feels overlooked.

In opposite fashion, in other gatherings assembled for various projects for service, pastors are to be neither found nor desired, and Friends talk about them as evils we could well do without. Some Meetings engage the hireling ministry to lead in their work and then proceed to pay him little attention, while other Friends in other Meetings insist that he become a little dictator—always in fields in which the advocate of the dictatorship is not involved.

(To Be Continued)

## APPRAISAL OF KAGAWA

The following statement concerning Dr. T. Kagawa came to us recently. It was made by the executive secretary of the Union Church in Tokyo, in a conference with Dr. William C. Kerr, who is sometimes called the "religious expert" for Japan and Korea.

"I am very sorry to hear some American newspapermen say that Dr. Kagawa's reputation was largely the result of American propaganda. They think that he is just an ordinary man, with a build-up. That is a great mistake. He is a genius, a wonderful religious leader, a consecrated, most unselfish man. God has given him to Japan and to the world at this time. He is a poet, fiction-writer, scientist, statesman. He can lecture on any subject in the presence of the greatest specialist, without hesitation. He is always thoroughly prepared. He gets up at three or four o'clock in the morning to dictate his daily lecture or the material which he writes for the papers. He has been a strenuous student in this way all his life.

"He preaches the Gospel all the time, and puts it into his daily work. Some days he holds mass meetings in three widely-separated places on the same day, and often does the same thing day after day. He is popular everywhere, and is asked to return again. He has something real to give, so that people of every class get satisfaction. No one has secured so many decisions in meetings with university students as he has.

"He is chairman of the Committee on Living Reconstruction, which meets every Monday afternoon and which has been operating for three years and has never been interrupted yet. Interest is never lost, as he has such a compelling ability to keep the committee alive. This committee has many departments — evangelistic, social, food, orphans and the like. He weeps when he talks about abandoned children, and always asks for an offering for them. He is full of passion for souls; he suffers with them.

"We hope that Kagawa will not work himself to death. Twice have I seen him, after an evening meeting and while waiting for a street car, sit on the ground exhausted and fall asleep.

"He will not preach on doctrine, except of the message of the cross of Christ and love. He feels that insistence on doctrine now will split the Christian forces. (Referring to the fact that the United Church has not been able as yet to work out a creedal statement that will satisfy all the different points of view which are represented in the union.) The United Church has no creed. Some say that this is wrong. But actually we do have a creed, and it is written in the hearts of the preachers who have come together from the different denominations."

GILBERT AND MINNIE BOWLES

# Seattle Meeting of the Federal Council

By A. Ward Applegate

FOR the first time in the history of the Federal Council, the biennial meeting was held west of the Mississippi river. In going to Seattle they went about as far west as they could but there was a justifiable reason for so doing. The Executive Committee was able to discover no other city west of Pittsburgh with both adequate hotel accommodations and a willingness to house the convention without discriminating against its Negro members.

### TESTIMONY ON RACE

Going all the way to the great North West was therefore in the nature of a testimony. Having called upon its constituent bodies to work for "an unsegregated church in an unsegregated society," and having printed in its biennial report a declaration that "the constituent denominations of the Federal Council of Churches have passed beyond the stage of talk and into the field of action on Christian brotherhood and fellowship among all races," the consistent procedure took the convention to a city where its distinguished vice-president, Dr. Benjamin E. Mays, would be an acceptable guest in the household of its host.

Three meetings of the convention were open to the public and so unusual was the degree of interest that hundreds of people were turned away for lack of room in the huge Presbyterian and Methodist churches where the first two of these meetings were held. The third and closing meeting of the convention was held in Seattle's immense Civic Auditorium, and even it was filled to capacity.

Pastor Martin Niemoeller and his wife were received most cordially by the people of Seattle, and particularly by the public press and radio. The editor of THE AMERICAN FRIEND had written from London to the delegate from the Five Years Meeting, telling of his visit with Frau Niemoeller in Berlin and counseling the advisability of an acquaintance with her and her distinguished pastor-husband. Fortunately, circumstances turned so that there was ample opportunity for this to happen. The Niemoellers had applied, in New York, for a stay of only one month in the United States. This was just half the time needed to complete their commitments in this country. In this dilemma, those responsible for their stay turned to the representative of Friends and to a former AFSC worker who had served in Russia following the Revolution and World War I, who now lives in Seattle, requesting them to work the matter out with immigration authorities.

Two important issues were before the convention which resulted in actions that will hold these matters open for negotiation during the biennium. The first of these was a memorial from the General Council of the Congregational Christian Churches in which the Federal Council was requested "to convene a plenary session of representatives of American churches to consider the possibility of immediate, closer unity of American denominations which already accord one another mutual recognition of ministers and sacraments." Opposition of a very firm nature came from one body which is a consulting member of the Federal Council. A decision was finally made to place the matter in the hands of the general secretary and the Executive Committee. They were authorized to communicate with all member denominations, "giving them the substance of the memorial," and making inquiry as to whether the churches would send representatives to such a plenary session.

The second issue was raised by the Universalist Church in America (don't confuse with Unitarian) making an application for membership in the Federal Council. A similar request had been before the 1944 convention and was denied. The issue was prejudiced when, immediately upon its being read, the stated clerk of the Presbyterian church of the United States quoted an action taken by that body in its last general assembly, "that its future relationship to the Federal Council depended upon the Federal Council maintaining its evangelical position."

It was difficult for many of the delegates present to appreciate this position since the application for membership by the Universalist Church in America said: "The primary motive which prompts this action is our acceptance of the avowed purpose of the Council more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their divine Lord and Savior, and to promote the spirit of fellowship, service and cooperation among them."

A vote on the matter, in keeping with the constitution of the Federal Council, resulted in the petition being denied. A motion was unanimously carried, however, to "appoint a commission to study with representatives of the Universalist Church the question of a possible renewal of the application."

A position of significant leadership in world affairs by the Federal Council was evidenced by the pronouncements and actions which issued from the plenary sessions. An important statement of policy on the matter of control for the liquor traffic was adopted. A very strong message was sent to the United States delegates to UN advocating "early abolition of all weapons of mass destruction and limitation of other armaments."

A lengthy telegram was sent to President Harry S. Truman, pleading for a proclamation of general amnesty for all conscientious objectors to war who are yet in prison or at large, but restricted as to civil rights. This telegram also requested legislation that will give to those employed in Civilian Public Service proper remuneration for their labor and maintenance for their dependents.

Peace in Asia was a matter of great concern to the men in Seattle. They urged the United States to use every effort to effect multilateral action in China, Korea and Japan. International trusteeships over areas under dispute was advocated. The government was requested to increase the shipment of food to hungry, ravished areas in both Europe and Asia.

Great disappointment was felt over the inability of Wellington Koo, United States Ambassador from China, and John Foster Dulles to keep their speaking engagements on the Friday evening program. Important duties in the Assembly of United Nations, arising at the last moment, kept them both in New York. Wellington Koo sent the manuscript of his address by his private secretary, Mr. Yang, but his plane was grounded en route and substitutions had to be made on the program.

The appointment of Charles P. Taft—first layman ever to hold the high office—as president for the ensuing biennium, met with enthusiastic approval. Charles Taft is a son of the late William Howard Taft and brother of United States Senator Robert Taft. Friends are well represented in the inner council of the Federal Council by W. Glenn Roberts, who is recording secretary of the Executive Committee. He served also as recording secretary for the convention.

The spirit and words of Martin Niemoeller as he opened his first address might well serve the cause of Jesus Christ our Lord if they were to become the spirit and words of every Christian identified with this great Protestant cooperative enterprise. He said: "I signed the Stutgart declaration, therefore affirming my personal share in the joint liability of my nation just now in its present state of guilt and contempt. This being so, your invitation shows that there is a bridge that overcomes the gulf by which our nation is separated from the rest of the human world. I do not need to say who is the constructor of this bridge and how He has brought it about."

## FROM GERMAN YOUTH

*When the editor was in Germany he addressed this circle of German youth. A few months before, they were under Nazi instruction. Now they face the perplexity of new ideas. He was impressed with very intelligent questions.*

### APPEAL TO THE MILITARY GOVERNMENT

On our first Peace Day, we, the German youth, declare our firm intention to devote ourselves to a peaceful reconstruction, to foster the spirit of mutual regard among nations, and to do all we can to avoid any solutions based on force.

At the outbreak of war we were too young to have any influence on the course of events. We were growing up during the war and had to face it in all its cruel hardships and its destruction.

In this appeal we want to contradict the idea that we, the youth of Germany, believe in war, and that we see in it the only possible chance for a solution of international conflict. We stand for a peaceful settlement of all problems affecting the common life of human society, because this method leads direct to reconstruction, whereas war inevitably means destruction.

While we solemnly assert our will to peace today, we feel at the same time a sense of frustration, and our present way of living without peace, depresses us.

It is not for us to put forward any claims, but we want to appeal to those nations which now hold the fate of the German people in their hands that they do not miss the opportunity of achieving a true, lasting peace, under conditions that can be borne by us and by all nations.

We cannot see any hope of a constructive building-up of our country, unless a peace treaty be signed in the near future. We urgently ask of you to secure the economic, social and cultural unity of the Reich, without partition of old German territory. A continued prevention of this unity would appear unnatural to us; we are convinced that, should this partition continue, our nation would be unable to live, and therefore would become a permanent burden to the world.

We ask for a postponement of reparations, to enable us to undertake the economic reconstruction of our country, and also to take part in the reconstruction of the destroyed neighbouring countries.

Please help us solve the tremendous refugee problem, lest we suffocate in our own living-space. Let our fathers and comrades, who are still prisoners of war, return to us, that they may help us to ease our present terrible plight, and that we may be happily re-united. Help us to provide for our disabled fathers, brothers and comrades, our war-widows and orphans, and ensure that they are not pauperized by being deprived of their pensions.

As we are not only convinced of the absolute necessity of peace but also of the necessity of a real and lasting peace, we beg you not to manufacture any war-material in our country.

We make this appeal to you not only on material grounds, and because the political and economic fate of Germany is inevitably bound up with that of the world, but we also appeal to your feelings of humanity and social responsibility. Were these actively expressed to our defeated nations, we believe they would bear rich fruit not only for our nation, but for the whole world, thus making a most valuable contribution for securing peace.

Signed:

Dietrich Maltzahn, Mitglied des Alfa-Clubs
Joachim Hans Hannemann, Mitglied des Neu-Deutschen-Club
Reinhart Schultze, Mitglied des Alfa-Clubs
Juliane Biermann, Mitglied des Deutschen Jugendwers Bad Pyrmont Abt. Maechen
Heinz Schrader, Mitglied der Spielvereinigung Bad Pyrmont
Gert von Schierstedt, Mitglied des Alfa-Clubs
Hans Grebenstein
Hermann Muller, im Auftrag der Jugendgruppe im SPD-Ortsverein

—September, 1946

# Travel Story in Germany

*This is the continued report by the editor, on his travel experiences in Germany. Previous issues, beginning September 5, present the story to date. These articles will continue for a few issues until the story of visitation in ten countries of Europe has been completed.*

The Friends relief centers also offer good counsel to visitors. It was in consultation with these young Friends that the trip to Berlin was planned. Again in Berlin it was the young people of the Friends Relief Service who opened the way for next steps in meeting Friends of the local Meeting and in grasping something of the picture of desolation which is Berlin.

### MORAL CONTRADICTIONS

The contrasts become yet more striking in this city where the occupying powers have their colonies of personnel. In Berlin they appear with the clearness of black and white. In the American sector one American woman, who has a sensitive conscience on this problem, told me that it was her most distressing time when she went to the Army commissary to buy groceries. She has the right to purchase one hundred and forty dollars worth of food per month. It is more than her family can use. She has no restrictions on the amount of butter and sugar.

As she and other American women come from the commissary with their week's supplies of groceries, the hungry Germans, coming up from the underground railway, stand and watch them going by with ample food supplies. Many Germans stand with empty countenances wondering when and how they can feed their families. Some probably have enough, but generally Germany is hungry.

There is a rule forbidding the sale or giving of food to Germans. Severe as this rule is, it can well be understood. To allow unrestricted gifts or sales would mean encouragement of a tremendous black market and it would make impossible, probably, the supplying of the needs of the occupying forces.

To say that the occupying personnel should leave at once is hardly the answer. The responsible Germans would not want that to happen—at least not the ones who have supplanted the Nazis in positions of power and organization. Their lives would be unsafe. Other reasons could be given against such a summary move. It is a situation resulting from the evil of war. There is no ideal, immediate answer. The conclusion can only be that *there is no right way to conduct the occupation of one nation by another.*

To this must be added the fact that no one seems to see the way out of this predicament of evil. I asked that question of correspondents at the American Press Club. They seemed to have no sympathy with the zoning idea, but a feeling that only as Germany is again united economically can there be a genuine answer. Such a move does not appear on the horizon at the present time.

At the American Press Club, our meals were not lavish and the service not extravagant. It represented a level of ample, yet moderate American living. With hungry people around, it seems extravagant by comparison. The rule that no food can be shared is, of course, nullified in some measure by those of the occupation forces who feel the needs around them.

### IN THE GHOST CITY

Berlin has the chill atmosphere of a ghost city. Buildings which appear to be intact as one sees them down a long street are discovered to be empty shells as he comes nearer to them. On a Sunday afternoon I tried to find a building with a window, displaying merchandise. It was difficult to find even a window, much less a supply of merchandise. Finally I discovered one window with some trinkets for kitchen use and a window that was nicely arranged with books, and incidentally a cartoon satirizing dictators, including Hitler.

Some children were walking the streets

or sitting in doorways. I remembered the sacks of hard candy I had brought from America. With these in hand I stopped all of the children I met and gave them a few pieces until the supply was exhausted. Their faces lighted with appreciation for a favor that seemed so ironically small, among empty buildings from which radiators swung crazily on walls, five stories high.

Three women stood with some children. I offered some to them as well. Their hands were extended eagerly. A young couple with their little boy stood looking at the book display. I offered him the remaining salted nuts. He reached for one, and I took his fingers and curled them around the sack in which a small handful remained. The parents beamed their appreciation. Dropping such small tid bits around can never be given or received as food; they are too inadequate, but perhaps they can be shared as sacraments.

The Berlin Monthly Meeting, held on a Sunday morning and afternoon, was a time of inspiration and renewal of faith. As the sixty Friends sat in the silence of worship the chill winds from the empty houses around tugged at the shutters, but they could not penetrate the worshiping group whose sails caught the warmer breezes of the Spirit. Out of the silence came words of comfort and hope.

A woman spoke in tones that sounded like the quotation of a majestic Psalm. Later I learned that she was quoting Paul, "Nothing can separate us from the love of God which is in Jesus Christ our Lord." Their minds turned to the distribution of food and their responsibility in it. All of that, when they know what hunger means for them personally. Someone said, "We must not let ourselves be so favored in receiving packages, that our children will feel that to be a Quaker is only to eat." Such is the attempt to shield young children in mind as well as in body. What may it mean to live between such tensions!

It was again in the Meeting at Bad Pyrmont that the reactions of German Friends could be seen with considerable clearness. This Meeting is known as the Arbeitsausschuss, the working committee, and corresponds to the Meeting for Sufferings, of London Yearly Meeting. They had not met for six years. In the meantime members had been killed during allied bombing raids. Alfons Paquet and Rudolph Schlosser were among the casualties. Others of them had been imprisoned for some years by the Nazis. One of them, Eva Hermann, being a prisoner who speaks English well, was asked by the prison warden to deliver the keys to the American army as the German resistance was giving way. She declined the doubtful honor of appearing as the keeper of the prison, but she did the interpreting for the warden. Thus did the Quaker in prison help to deliver the prison which held her! Karl Hermann faced through many military courts the possibility of being executed for listening to a foreign broadcast.

These Friends and many others with as difficult experiences back of them, were present for the renewal of fellowship and worship. Both in the Monthly Meeting at Berlin and again at Bad Pyrmont, the American visitor would expect to see Hans Albrecht in his place among German Quakers. He was there, with the deep concern that has characterized his work among Friends. August Fricke was the chairman of the Meeting.

With what attitude would they convene from their ruined cities? Would they sit in a sense of despair? They did not. I went to Germany feeling that I should talk about joy, but wondering if it would sound too American, too much like the optimism of well-fed people. To my surprise they were practicing it. There was only one text for it, "The joy of the Lord shall be your strength."

Perhaps it is not quite the joy of laughter from which people may draw their strength, but the joy that God must have felt when he also looked out over chaos and said, "Let there be order, light, life and man." It is the joy of creation that gives these Friends their strength. Their souls are engaged of God. Therefore they dream God's dreams after him and plan, though it is much beyond their present powers to fulfill.

### THE "UNDERGROUND" CITY

The most personal sense of living a contradiction was in Kassel. The American Army Hotel there is called, "The Glass House." It is literally true. One side of the building is largely glass whereby sunshine and light provide cheerful living. The rooms are well heated and ventilated. In contrast, the only "hotel" in the city for refugees is a wine cellar. Its deep and musty passages have no method of ventilation. There are no lights. The man who showed us through it carried a small tin pan with two wicks in it, which made a doubtful and flickering light as we felt our way. There are bunks for a thousand people. Imagine sleep in such atmosphere, in beds that surely must be infested with lice and that have no circulation of air. I made my way back to "The Glass House" while my neighbors tried to sleep in a dungeon. One knows the wrongness of such contrasts but what can or should he do!

If anyone tends to strike at such inequality he should remind himself that we have all been doing exactly that, though in less striking proportions, for there are thousands in America who live below decent standards while some others live in indecent luxury. When the problem appears on such scale as now exists in Germany it is more noticeable. Even so we dare not dispose of the German situation as "just another case." It is too massive, too fraught with human disaster, and too potential for plagues and diseases — physical and political — from which none are safe, for it to be passed over lightly. We must hold it in our consciences for the contradiction that it is— chiefly in that it contradicts everything we have said about the impartial love of God.

(To be continued in the next issue)

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## SIDE LIGHTS ON THE EAST AFRICA YEARLY MEETING

"It did not take long to discover that Friends in Africa are in no mood to accept a 'tailor made' Discipline. In this respect the Africans seem to be 'running true to form.' Can it be that this came from America too?"

* * * *

"At the conclusion of the Yearly Meeting, African Friends presented gifts to the American visitors. They gave a spearhead to Merle L. Davis and a native hoe to Levinus K. Painter. Both implements had been smelted and wrought by the father of the donor. The spear is the symbol of warfare that is in the past. The hoe may well be the symbol of productive use of the soil and a reminder of the dignity of human labor."

* * * *

Friends of Lugulu Monthly Meeting (Kitosh) had put forth every effort to have their new meetinghouse completed in readiness for the sessions of the Conference and of the Yearly Meeting. The meetinghouse is a severely plain structure, one hundred feet long. It is built of "merm" (earth) blocks and faced with brick (hand-made). The roof is of asbestos shingles which are manufactured in the district. The floor is beaten earth, but they hope later to put in cement. We were told that the low backless seats would provide room for twelve hundred people but at one session nearly eighteen hundred were seated.

All of the work was done by African labor under Jefferson Ford's supervision, much of this labor being volunteer service. The total cash cost of the construction was $3,500 and, with the exception of a gift of $1,000 from America, the money was contributed by the members of the African church.

The grounds around the meetinghouse provided ample accommodations for the crowds that gathered on the Sabbath day. But twelve thousand Africans can crowd themselves into a remarkably small place. For the Africans the "trees were God's first temples." The only drawback to outdoor services is that sometimes afternoon showers hasten a three-hour service to an abrupt conclusion.

# India's Human Chess Board

By Harold Cooper

At the time when the Pilgrim Fathers were building log cabins in New England the Mohammedan Emperors in India were constructing some of the most beautiful buildings the world has ever seen. Included in these are the Taj Mahal and the palaces of Delhi. The famous "peacock throne" was created by great artists in the central palace. This throne was so inlaid with sapphires, rubies, emeralds and pearls as to represent two gorgeous peacocks with expanded tails. The body of the throne was made of solid gold inlaid with similar gems. Surmounting all was a canopy of gold supported by twelve pillars. And between the two peacocks stood the figure of a parrot said to have been carved out of a single emerald.

It was in that palace that games were played upon the *human chess board.* The pavement of the hall was inlaid with white and black marble squares representing the sixty-two positions of a chess board. And thirty-two *human beings* were used as pawns who were ordered to move as directed by the Emperor and his prime minister.

Greater movements are now being ordered by destiny in India's games of religion, politics and industry, and Christianity is shaping that destiny in a remarkable way. Let us study these moves.

### From Prison to Parliament

Many members of the present interim Government in India are as well acquainted with prison cells as they are with the halls of Parliament. Their leader, Nehru, has been in and out of jail repeatedly as he has battled for independence from the British Raj. Yet that great man is one of the world's best known prose poets among English writers from oriental lands. His culture and character have compelled admiration both in the Orient and the Occident. During these prison experiences he has written books which measure with the noblest writings in English history. It is a bitter tragedy that such a man as Nehru should emerge from jail and return again and again as a political prisoner.

And with him in this hide-and-seek in prison experiences are the well-publicized followers of another man—Mohandas K. Gandhi. During the past few weeks we have witnessed obvious destiny as they have moved on India's human chess board from prison to Parliament. Let us finally honor the present Government of India for this forward step in India's struggle for independence.

Seventy-two per cent of the four hundred million people of India are dependent upon agriculture. About eighty-five per cent of the people live in villages. Their portions of land are pitiably small and usually disconnected, one piece from the other with other peoples' land intervening between their plots. Methods of cultivation are patriarchal and women and children share in the labor by hand. Old-fashioned plows are drawn by the slow-moving oxen. Thus extreme poverty abounds, reducing the average income for all India to around fifty dollars per capita per year. Two factors are moving these people to a higher economic level.

First, is the *demonstration of agricultural possibilities.* The case of Dr. Sam Higginbottom provides our finest illustration. His training as a missionary included a special course in scientific farming. Returning to India, he secured six hundred acres of abandoned land which had been rendered almost valueless by erosion. Then he persuaded the city of Allahabad to divert the city sewage to that gullied waste. As a result of hard work this waste land was transformed into little plots of Indiana, Iowa, California and Florida. Citrus groves were paralleled with potato and cabbage fields, while corn and wheat grew side by side. Believe it or not, cabbages weighing over forty pounds were produced on that land.

Eighty-nine cows were purchased and standards of milk production were increased from eight hundred and fifty pounds per cow per year to three thousand pounds. Better plows were invented. Better wagons were made. This project commanded attention and respect. Wealthy Rajahs sought Dr. Higginbottom's help in their agricultural development. Being unable to respond to such generous invitations, he proceeded to do the next best thing—develop an agricultural college for Indian youth. And this piece of scientific farming is surrounded by work among lepers, work in domestic training, gospel preaching in churches and collegiate education in a first-class college.

Second is the *industrial project at Jamshedpur.* This time it was a wealthy Parsee family from Bombay who demonstrated what could be done in industry. But not without Indiana's cooperation. The Tata family consulted the finest steel producers in the United States and then invited a group of Indiana men from Gary to help establish what has now become the largest steel plant in the entire British Commonwealth. Of course, steel men in European countries preached defeatism. But the Tata Steel and Iron Company of Jamshedpur is a marvel of industrial production. About one hundred miles from Calcutta it has built a model city after the Gary plan, plus advantages which even Gary does not possess.

### From Outcaste to Brotherhood

Call them what you will—some call them outcastes, others call them the depressed classes, Gandhi calls them Harijans. Two doctors stood on the deck of a huge ocean liner as they watched the Orientals carry the coal for the steamer's boilers. "Dirty chinks," said one. "Brothers for whom Christ died," replied the other. These lowly brethren number over sixty million. They have been exploited and persecuted by caste people who despise them. But *now* they are being moved on India's human chess board. And this great change is largely the result of Christian missions. This does not deny the splendid work of Dr. Ambedkar of the Viceroy's Council—himself of outcaste origin. He is an example of the great change of which we write.

But just as Moses led Israel out of Egyptian bondage to the land of promise, so the followers of Christ have led these persecuted outcastes to brotherhood within the fold of the Christian church. Millions have thus come and millions more will follow. They have also been called the *untouchables* but they have been touched by the hand of Christ. Step by step they have marched through courses in elementary Christian schools to higher schools and eventually some have even gone to college. The missionary enterprise and the indigenous church have turned their world of social slavery upside down. For many of the finest Christian leaders of the united churches of India have come from backgrounds and traditions associated with these so-called *untouchables.*

How shall I name them? You cannot tell them from those Christians who came from higher caste groups. A common brotherhood makes it difficult to differentiate between them. Which group did Bishop Azariah spring from? That saint of God has been instrumental in leading thousands into the fold from such lowly origins, but whether he was one of them by birth I know not, neither do I care. He must now be very near the throne of God since he went to his reward so recently—and a finer saint I never knew either in the Orient or Occident. I do know that he was a powerful agent in divine hands in leading multitudes from outcastes to brotherhood.

### FROM DOMINATION TO COOPERATION

The missionary himself is on the move on India's human chess board. Those dominant men of former days are disappearing. New men are now coming from Anglo-Saxon lands who say with John, "He must increase and I must decrease." The great majority of missionaries have readjusted themselves and are sharing with Indian leadership the task of creating an Indian church. They are subject to the vote of their Indian brethren. They return from furloughs only as voted and invited by their Indian colleagues. For the United Churches have such native leaders as Eddy Asirvatham, Paul Krishnasamy and James Anukulam. These men have obtained a better average of education than many church leaders in the United States and they are also independent of the tragic sectarianism of the western world. Some of them have developed a quality of grace which puts us to shame.

So it is in the providence of God that the dominant missionary of former days should now be moved on this chess board to the *cooperative* Christian servant of the United Church of India.

Thus do *destiny* and *Christianity* play life's game in a noble way on India's human chess board, and human beings move from prison to Parliament, from agriculture to industry, from outcastes to brotherhood and from domination to cooperation. And the India of tomorrow will take its place in the United Nations and with the undergirding of a United Christian Church. Time marches on!

# Mid-Western Quakerism

**By Homer J. and Mabel Cary Coppock**

There are some forty thousand Friends in the Ohio-Indiana area. They are grouped in seven Yearly Meetings, forty-six Quarterly Meetings and almost three hundred local Meetings. It has been our privilege during the last four months to visit most of these Yearly Meetings and many of the Quarterly Meetings in session. In addition, we have had the more enlightening privilege of observing the work of several local Meetings and of visiting in the homes of many concerned Friends. Out of these relationships have come some rather definite impressions of the "state of society" in mid-western Quakerism which we think it may be worth while to share with others.

The occasion for thus traveling about has been the presentation and interpretation of the relief program of the American Friends Service Committee, especially in its gifts-in-kind food relief phase. The deepest impression of which we are now conscious is the unanimity of approval by all types of Friends of this task as the kind of Christian activity in which we all ought to share. The warm welcome extended everywhere has lightened our labor and strengthened our conviction that the present program is unusually significant. It had been our hope that the spiritual rootage of this work could be made more obvious, and the discovery that such an attitude is already well-developed has been our main source of satisfaction as we have gone from place to place. In fact, the entire program of the Service Committee, according to our observation, has been generally accepted as a satisfactory expression of applied Christianity.

In the interest of truth, it ought to be said, however, that the attitude of approval of the relief program has not always been carried over into practical responses of real significance. It has not been easy to find persons willing to give the necessary time to the local application of the program; and the financial response, although of goodly proportions, is far from what it might be. On the other hand, some Friends have generously given of their time in presenting the program to non-Friends in their communities.

In addition to our practical task, we were concerned to give such spiritual ministration and gain such knowledge of spiritual conditions as might be helpful to all. There have been several opportunities for participation in the vocal ministry of the meetings for worship and some visitation in homes. These several considerations have led us to conclude that the spiritual foundations are sound; that eagerness to experience a vital relationship to God is the central desire of all Friends and the chief purpose of the meeting for worship is to realize such a group relationship. Just as obvious as this desire to know the Father is the emerging fact that the kind of life set forth by his Son must be demonstrated more completely amid the pagan conditions of our present civilization.

We have had many evidences of warm Christian fellowship wherever we have gone. Personal relationships have been continuously pleasant. We have seen little to indicate that there are serious lines of cleavage among Friends but have noted many marks of difference in methods. These differences are hardly noticeable in most business sessions. Here we sensed a common program and much similarity in method in accomplishing that program. The extremes that exist are the exception rather than the rule. We were surprised to find separate sessions for men and women in one case and an almost complete dependence on revival meetings for building up the membership in another.

### VARYING PATTERNS

The differences in methods of worship usually follow the lines of a Yearly Meeting pattern although there are some differences within Yearly Meetings. In this area we find all types of Friends and one has many opportunities for studying these differences. It seems to us that there is a growing attitude of tolerance toward all the varying types but there also seems to be a very great reluctance toward even slight modification on the part of all. This is a case where the means obscures the end. This drifting into patterns would not occur so easily if central spiritual objectives were more prominent. More disturbing to us is an indication that some of these patterns take on increasing rigidity because those who are responsible for the conduct of the Meetings are fearful of losing their personal prominence should changes be made. We have also been disquieted by a lack of aptitude and concern for finding the best ways to minister to the worship needs of those who attend Meeting. Both in the very quiet and in the very noisy Meetings there were indications that several were not helped by the proceedings —some even suffering boredom.

But whatever the differences in practice or in the beliefs out of which they flow; whatever the expressions used to describe the source of power; and whatever the degree of sensitiveness to necessary adaptations, there is a common background for all Friendly thought and action. It is not easy to give this background satisfactory definition. One basic element seems to be an inner urge to share with others the vital experiences of the Christian gospel. Some want to express it mainly through the preaching of the Word of Life; others want to do it in the performance of deeds of mercy used as vehicles for the Word. The combination of these two avenues of service seems to be on the increase. Many are finding in the program of the American Friends Service Committee a major satisfaction in religious expression.

These considerations give us the general impression that divisive tendencies may be overcome by a clearer recognition of our common foundation and present purpose; by realizing that no common pattern of worship is required; by allowing that varying situations need varying programs; and, by an open avowal that our chief obligation is to express the power of God in redemptive living in the name of Jesus Christ.

# Are Churches Really Growing?

By Roy H. Wollam

FROM the vantage point of statistics, Protestantism draws a seemingly obvious conclusion—that the church is on its way up. Membership gains are recorded, attendance is improved, and giving is reaching new highs, so from the viewpoint of the statistician we are doing extremely well. In informed circles, however, there is a deep concern when the above facts are appraised. At the risk of being labelled incorrigible pessimists, let us look realistically at the facts behind the statistics.

A critical appraisal would bring into view some of the following considerations—the rise in the income of the church has not been paralleled by a like increase in devotion or by any noticeably new willingness to share — income tax schedules make giving to benevolent causes a rather painless process. A sacrificial spirit has always been an unmistakable hallmark of genuine Christianity and it is observed that the increase in giving has in no sense been commensurate with that of the national income.

### Underlying Currents

The growth in church attendance in many areas has been heartening. It began during the dark days of the war. How much of it was prompted by the same motive that drives a family to the cyclone cellar when a storm approaches, or sent London masses to air raid shelters when the shriek of bombs was heard in the distance, would be difficult to determine. But the storm that has swept across our world has had something to do with the fact that more people are going to church.

As to the reports of a growing church membership, all of us know that part of this is influenced by traditional thinking—George Elliot described the religion of her day when she wrote of the Dodson family in *Mill on the Floss*. It was customary to join the church—to be baptized—to take communion in order to be eligible for burial in the churchyard. But the vibrant vitality of personal Christian experience was not dominant. Some of the increase in membership at the moment is not far removed from that of the Dodson family.

Another disturbing consideration revolves around the growth of strange cults—many of them highly emotional groups that would lay no claim to kinship with the old established communions. Their banners fly from vacant store buildings and out-of-the-way places. The statistics they release ought not to be accepted without critical study. They claim, however, to have recaptured the spirit of the early church.

If one is inclined to disregard the above comments on the statistical position of the church, let us approach our situation from another viewpoint. After all the contributions of Christianity to the life of our age are recounted, it remains a fact that there are many areas of life that have not felt her full impact.

Thoughtful analysts of the American campus life remind us that youth is bewildered and confused and lacks compelling moral convictions. Juvenile delinquency, which is but another way of describing adult delinquency, is evidence that home life is far below the moral minimum of a Christian family. Certainly no one would suggest that racial tensions and industrial relations have yet felt the full impact of Christianity's potential. In the larger field of international relations there remain whole worlds yet to be conquered for Jesus' way of life.

So, if you speak of statistical Christianity, we may be doing very well, yet back of these statistics are facts that are disturbing and of unusual concern to discerning leadership.

### The Problem More Clear-cut

The problem of the moment is not basically different from the age-old problem that has confronted Christianity. The appreciation of that problem, however, is vastly different. The reconnaissance forces are bringing back an entirely new picture of the enemy we face. It was but yesterday when there existed in many quarters a feeling that our adversary was not so bad nor so strong as to cause any great concern. The world was growing better; the Kingdom of God was about to be realized; it was just around the corner. But that hopeful optimism has disappeared. A well-known minister who has influenced American religious thought just retired. He speaks of the changes that have come about since he was ordained and one paragraph describes that change. "In my early ministry I saw Christ after a fashion, but I never saw Anti-christ—not like this. Now we look at the world and one sees Christ in contrast with the alternatives." The problem of Christianity has not changed, yet the appreciation of that problem is vastly different.

### "Beginning From Within"

It is not assumed that everyone would share fully the above mood, however, all thoughtful people have the deep-seated conviction that "A new splendor of God must come to the heart of this age." Various plans and programs are proposed. Many casual Christians think merely in terms of the improvement of our places of worship. Millions of dollars are already in various treasuries for more stately buildings and the enrichment of our places of worship. It ought to be observed that when religion in Russia was drawing its last breath, she had magnificent cathedrals and perhaps the most ornate and artistic, yet spiritually sterile, worship service in the world.

Is not the solution of our problem a return to what Dr. Ferre has called radical Christianity—that is, a new grasp of basic truth? Or, as Dr. Douglas Steere has suggested, that we begin again—from within. I pin my faith in the future to a few people in whose hearts will live again great and transforming truth, in whom there has been a rebirth of spiritual life and power. Any good promoter can rebuild the shattered walls of churches destroyed by the holocaust of war but only those whose hearts have been "strangely warmed" will participate in the restoration of spiritual structures which are basic in the rebuilding of our world.

Over one hundred years ago Soren Kierkegaard reached a conclusion for his own life which has meaning even now. "Truth," said he, "must be livingly embodied in me and this I now recognize as the principal thing." "It is for this my soul thirsts as the deserts of Africa thirst after water."

My faith in the future is unlimited and unbreakable. It says that the great days for Christianity are not her yesterdays but that they lie somewhere, soon or late, in the tomorrows. That confidence is anchored securely in a few daring persons, courageous enough to "livingly embody" the truth as it is in Christ.

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## POWER WORKING INVISIBLY

In the Will of God stand, with thy own Will offered up, as his was, who said, Not my Will, but thine be done. And beware of Striving in thy own Will against the Eternal Providence and Power, which is now working Invisibly, cross and contrary to all the Powers of Darkness. And in the Fear of the Lord wait, that thy Duty to the Lord thou mayst know, whose Everlasting Love is to thee; whose Blessing reacheth unto thee, if thou be faithful with faithful Abraham, who receiveth the Blessing and to his Seed after him. So beware, lest through thy Forwardness and Rashness thou bring the Curse upon thee, and so break thy Peace and Covenant with the Lord God. The Everlasting God give thee Faith in Christ Jesus, in whom the Promise is Yea and Amen.

GEORGE FOX

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For the kingdom is Jehovah's and he is the ruler over the nations.

PSALM 22:28

# THE DEVOTIONAL LIFE

## IN OUTREACH, IN UPLIFT

*Arranged by* ARDIS MICHENER

Hands of Christ.
Divine hands of a carpenter.
I cannot imagine those hands
Making drudgery of human tasks,
But contriving creative labor;
Those hands, hands of a workman
Building hour after hour.

From *Hands of Christ,*
FRANCISCO E. ESTRELLO

* * * *

Christians "making tents," teaching classes, selling over the counter, planting potatoes "for a living" yet preaching the Gospel for a life (are) living epistles, priests unto God . . . Faithful souls . . . thus quietly leaven the lump of humanity with the Living Truth.

GLADYS S. JONES

As one looks back . . . one can see great changes for the better. "Oh that men would praise the Lord for His wonderful work to the children of men." "He crowneth the year with His goodness."

HELEN K. FORD *and*
JEFFERSON W. FORD

* * * *

Services are not all measurable by dollars and pounds. Patient, continuous efforts . . . will bear fruit.

A. WILLARD JONES

* * * *

We must captivate more young people with the vision of the work which can be done through Friends.

HIRAM E. HILTY

* * * *

Always, in times when darkness has hung over the earth, there have been those here and there who have lighted candles to pierce the gloom.

Tiny lights they were—a cup of warm milk given to a hungry child, a reassuring handclasp to one lonely or lost, or simply a smile.

To you who have helped to light candles in a dark world . . . we extend our gratitude.

—An American Friends Service Committee greeting card.

* * * *

And let your lives and conversations Preach, that with a Measure of the Spirit of God you may reach to that of God in all. . .

GEORGE FOX

* * * *

. . . Abiding security will be found not at the end of the munitions road, but along the missions highway . . . In the law of love revealed in the person of Jesus lies the unifying power . . . Ultimate security must be grounded in the moral principle revealed by our blessed Lord. The moral law is the expression of God's will. When God rules among men, the order, the justice, the brotherhood of our dreams will have come alive in the common life.

BISHOP G. BROMLEY OXNAM

## STRANGERS' TABLE

The dinner at the Strangers' Table . . . . is to be arranged by the cook.

*Balliol College, Rule 4.*

Life has been lifted from its usual round
For me today,
Swung high above the solid ground
Of work and play.
Out of my agony and grief
And heart-felt pain,
Helpless, I turned to strangers for relief,
To find again
How kind is human sympathy,
How warm the touch
Of friendly hands that, ministering say:
"We have loved much."

ANN DIMMOCK

## HIS LITTLE ONES

The hummingbird
In tiny fragile flight,
Dares forth against the storm
And darkest night.

A flower on its faery stem
Clings gallantly
To mountain's hem.

Through little David with his sling,
*His* power came—a living thing;
The beauty of His love and grace
Lay bud-like in the Christ Child's face.

He chooses thus
The small,
The frail as light,
To prove to us
His splendor
And His might.

ALICE PERKINS

## THE WORLD THAT FEW HAVE FOUND

Petals of star-dust, down and down the snow
Falls on the trees whose petals long were lost,
Richer than May's warm glory. And the birch—
The unmelting snow-tree of the summer—now
Is heaped with plus and surplus of the flakes.
And in the North, rabbit and ptarmigan
Turn white in fur and feather, like the snow;
The rabbits write a Rubaiyat of tracks,
In gay ebullience of ecstasy.
And I—too grave with years, and caught by cares—
Remember boyhood's destiny and dream.
I think of snow-shoes and the star-dust road
To Labrador and the far Silent Places—
The road into the wonder and the waste—
The road into the mystery and might—
Where, losing this poor world that Man makes small,
One finds again the world that God made great.

MARC GOUVENEUR

## ON JACOB'S LADDER

There is a heaven in a summer night
That reaches out a cloak of greying blue
To hide my hurt, that lifts my eyes to view
The mystic radiance in the first star's light.

I feel my spirit stirring restlessly:
For, like the struggling moth, I long to fly;
To leave my worn cocoon; to touch the sky.
I would forget earth's actuality.

Yet I must not discard my fair dream's root—
For earth and star together bear its fruit.

BERTHAMAY PEARSON

The hearts that are His will clear the way and build the road that is gentle to crippled feet.

Let Him lead us in the march of Humanity
to the wonder that awaits,
to that future eye hath not seen nor ear heard,
that leads over star-track and beyond!

CHANDRAN DEVANESEN
*Friendship Press,*
Used by permission.

* * * *

God of all nations,
We pray for all the peoples of thy earth,
For those who are consumed in mutual hatred and bitterness,
For those who make bloody war upon their neighbors,
For those who tyrannously oppress,
For those who groan under cruelty and subjection.
We pray thee for all those who bear rule and responsibility,
For child races and dying races,
For outcast tribes, the backward and downtrodden,
For the ignorant, wretched and the enslaved.
We beseech thee, teach mankind to live together in peace,
No man exploiting the weak, no man hating the strong,
Each race working out its own destiny,
Unfettered, self-respecting, fearless.
Teach us to be worthy of freedom,
Free from social wrong, free from individual oppression and contempt.

## IN WORLD INTERESTS

The Annual Meeting of the American Section, Friends World Committee for Consultation, will be held January 11-12, 1947, at Pendle Hill, Wallingford, Pennsylvania. The meeting will open with supper at 7:00 p. m., and close Sunday afternoon. Allen J. White, who has been secretary of the Friends Meeting, Washington, D. C., will be welcomed as secretary of the American Section.

Leslie D. Shaffer, recently returned from a year of service in the Friends International Center in Paris, will be present, and speak of his contacts with Friends' groups abroad. By the middle of January, Leslie and Blanche Shaffer will sail for London, where Leslie Shaffer is to take up his duties as secretary of the Friends World Committee. Errol T. Elliott, Editor of THE AMERICAN FRIENL, who has recently returned from a three month's visit to relief projects and Friends' groups in Europe and England, plans to be present.

Anyone who kindles the fires of intolerance and hate, is building a fire under his own house.

HAROLD E. STASSEN

# Above All—Love

By Glen Rinard

*Above all these things put on love, which is the bond of perfectness.*

COLOSSIANS 3:14

IT is said that there are two ways of being united—being frozen together or melted together. Sometimes churches become so cold that it would almost seem as though their unity is through being frozen together. How much better when there is the warmth of Christian love producing strong fellowship.

The bond referred to above is the girdle which is put on last and over all the other garments and holds together the entire costume. Love is the uniting bond of true Christian fellowship, which is most important of all.

### SECURITY THROUGH LOVE

A visitor to the Niagara Falls tells that when he was taken down through the cave of the winds under the falls the guide required the entire company to take hold of hands as they went over the slippery rocks. That was the means of saving this man's life when he entirely lost his footing on the slippery rocks and was held up by the man before and the man behind him.

How many times we might save the individual who slips from falling away entirely and restore him in Christian fellowship if we only held onto him tightly enough in Christian love. It is said that two out of every three converts made in our evangelistic efforts are lost within a year. How many of these might be saved if only the fellowship of love were always supreme.

A little boy is described by Dwight L. Moody who came a long distance across the city to attend a certain Sunday School of his choice. The boy had once lived near that Sunday School, but his parents had moved to another part of the city. Yet the little fellow made the long walk every Sunday to be in the Sunday School which he preferred. When someone asked him why he came so far to attend that school and said, "You go by several churches on the way over. Aren't they just as good?", he said, "No," and when they asked why he preferred this particular Sunday School, he said, "They love a fellow there."

### LOVE AND TOLERANCE

Love does not mean always agreement on all points. My wife and I do not always agree. Sometimes I am entirely unable to convince her that I am right. Love may not include "like." We understand from the dictionary that "we *love* that which ministers to our affections; we *like* that which ministers to appetite, taste, fancy." A man normally loves his wife and children. It is very strange and abnormal when he does not. A man normally "likes" a good meal with roast beef and "likes" a good house. The mother of two well children and a cripple does not "like" the cripple nearly as well as the two children that are particularly healthy; but does she *love* the cripple any less? No, if any difference, she loves the cripple more. She gives to that crippled child extra care; and the entire family unite in favoring the crippled child so that it may even, with this added help and encouragement, make a much greater success in the world than the well members of the family.

There are many persons whom we may not *like*, and yet if the love of God fills our hearts we shall *love* them. There are many persons who are not blessed with the most attractive appearance and personality, who yet may be very lovable. God does not like sin, and God's displeasure and even anger and wrath against men's sins are often indicated in the Bible. Yet we have the picture of God's mighty love for those who are in sin and His provision of redemption at the cost of the sacrifice of His Son for people whose ways are evil but whose souls He loves and seeks to save. It is the duty and privilege of the child of God to live by the law of love. "The end of the commandment is love out of a pure heart, and of faith unfeigned" (I Timothy 1:5).

### THE LAW OF LOVE

The purpose of the revelation of God and of the sending forth of His messengers, and of all the preaching that is faithful to His call is to bring about this transformation of heart and life by which people may come to live according to the law of love which is the fulfilment of all the law. Love is no mere sentiment. Love requires action.

A little boy said that he loved his mother with all his strength. When asked what he meant, he explained: "We live on the fourth floor of this tenement, while the coal is kept in the basement; the hod is very large, and I always try to keep it full for my mother, but it takes all my strength to carry it. Now, isn't that loving my mother with all my strength?"

How is your love? Do you love God? Do you love your fellow men with all your strength? Remember the one complaint that Christ had of the church at Ephesus that she had left her first love; and He said, "Repent, and do the first *works;* or else I will come unto thee quickly, and remove thy candle stick out of its place." If you are lacking in love, go to God in prayer. Search your own heart. Correct your own life. God will help you that you may be restored in love.

# FOR FRIENDLY ACTION

## YOUTH WEEK

January 26 to February 2

You are interested in youth. Your church is interested in them. You are concerned that their lives be committed to Christ and His church. You believe their lives will be greatly enriched and that they will give more to the lives of others if they are challenged by the mission of the Christian witness. National *Youth Week,* being observed now for the fourth consecutive year, is a united celebration for Christian young people in the churches and agencies cooperating in the United Christian Youth Movement. The observance began more than thirty years ago in the annual celebration of the birthday of Christian Endeavor. The Five Years Meeting of Friends is a member of the U.C.Y.M. and many of our Meetings have been associated with Christian Endeavor through the years. It is fitting, therefore, that the Youth Department has elected to urge the use of Youth Week among Friends.

### PLAN NOW

1. *Get Youth Week scheduled in the program of the Meeting*—Be sure some committee is working on plans. This committee should be securing materials and working on program.

2. *Find out what the community program for Youth Week is to be* — The council of churches, ministerial association, Christian Endeavor Union, or some group is probably making plans. Expect to be in on the planning and help all you can.

### EIGHT SIGNIFICANT DAYS

Plan for eight days of emphasis around the central theme of Youth Week: *"Youth Shares."* Each Sunday in the period has a separate emphasis on the theme.

*Young Friends Sunday,* January 26—Theme "Youth Shares the Christian Faith."

*Interdenominational Sunday,* February 2—Theme "Youth Shares the Christian Fellowship."

Through-the-week activities of various kinds can be planned. There are possibilities for training in church leadership, for calling on prospective members of the youth group, for participation in the mid-week service of the church, for social occasions, for special brotherhood activities, and for doing some service project. Special worship services, radio programs, and cooperation with other Christian young people of the community can be important phases of the week's program. Some may want to make use of the opportunity for a program of evangelism with young people. Helpful suggestions for each of these activities will be found in the materials listed below.

### MATERIALS

*Penn Weekly* — (Announcements and program suggestions will be given in most January issues.) Single copy—five cents.

*Youth Week in Your Church*—Mimeographed suggestions for Youth Week prepared by the Young Friends Department of the Five Years Meeting. Free.

*Youth Week Manual*—Prepared by the United Christian Youth Movement. Full of helpful suggestions for local churches and for community observances of Youth Week. Activities suggested for each day. Worship service for each Sunday on the themes stated above. Radio script, etc. Twenty cents.

*Worship Services*—One on the theme "Youth Share the Christian Faith," and one on "Youth Share the Christian Fellowship." Reprints from the Manual. Each two cents.

*Youth Week Promotional Fliers*—Attractive leaflets for mail inserts or to be used as posters. Addressed primarily to leaders. Each three cents.

The last three items should be ordered from the United Christian Youth Movement, 203 North Wabash Avenue, Chicago 1, Illinois. Secure the other items from the Young Friends Office, 101 South 8th Street, Richmond, Indiana.

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## ENGLISH QUAKERS AND CONSCRIPTION

It is with deep concern that we note the decision of the Government to introduce in the near future a measure for continued military conscription. We believe that such a measure will place on many young lives a burden bringing to them moral and spiritual injury, and that its introduction at this time will make harder the carrying out of any general measure of disarmament with which the future peace of the world is closely linked.

We recognize that the Government faces grave difficulties in international relationships but we cannot accept conscription as the right method of meeting them. The system by which every young man in the country must be trained and prepared to take the lives of his fellow men at the command of the state is repugnant to the highest and best within us all. It is contrary to the spirit and example of Christ.

We recognize the duty of every citizen to serve the community of which he is a member not for one or two years but throughout life. But this service should be a creative and not a destructive o The Christian citizen is called to se not his own country alone, but the wh family of nations in unbroken loyalty the world-wide kingdom of God.

LEWIS W. HEADLEY, *Clerk*
Meeting for Sufferings

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## NATIONAL CONFERENCE O THE CHURCH AND ECONOMIC LIFE

### *The Call*

There is deep concern over the severi of existing tensions within the econom order, and a widespread confusion ov the direction which economic life shou take. What is at stake in the outcome not only national but world-wide econo ic stability and well-being.

The individual Christian today is i extricably involved in the clash over pr posed solutions and the conflict of seer ingly divergent interests. As citizen, pr ducer and consumer he has to make d cisions that are essentially moral a religious. As a member of a Christia church he has the responsibility to mal these decisions in accordance with Chri tian principles. There never was a tim when this responsibility was more neede or more demanding than today.

The Federal Council of the Church of Christ in America is engaged in a co tinuing and comprehensive study of th relation of Christianity to the econom order. An important part of this unde taking is the series of studies prepare by a special committee of the Depar ment of Research and Education of th Federal Council. These studies deal wit the Christian understanding of broad i sues in economic life, and are offered fo study and comment.

A subject of the utmost importance i such a total study is the responsibilit of the Church. What are the most sig nificant issues within economic life abou which the Church should be concerned What is the contribution which Protes tant churches can best make toward re solving these issues on Christian princi ples? What program should the churche undertake to assure such a contribution

To consider these and related subjects the Federal Council of the Churches o Christ in America is convening a *Nation al Conference on the Church and Eco nomic Life,* to be held February 18-20 in Pittsburgh, Pa. The delegates, ap pointed by the denominations and othe religious bodies, will be predominantl lay people drawn from the ranks of ag riculture, labor, management, and th general lay public.

It is urgently requested therefore tha ministers and lay people respond to thei appointment by the denominations an other religious bodies.

*The Federal Council of the Churches of Christ in America*

# Correspondence

From Our Readers

## False Assumptions of Economic Practice

When I read Kenneth Boulding's comments (AMERICAN FRIEND, November 28) on the Report of a Committee of the Federal Council, I began to wonder how and why our economic machine is so complicated and so sensitive. Then I found the answer in Elbert Russel's article (in the same issue) which gave the historical setting for the presence of pagan economic practices in a nominally Christian civilization. We have been trying all these years to obtain Christian results from a machine built on pagan principles. If an automobile were built on the wrong mechanical principles, it would be useless to add spark boosters and superchargers. So our economic machine still backfires after we add government controls, compensations and compulsions. All we get is a sort of Rube Goldberg device.

Our economic practices are based on false assumptions. One is that man is an incurably selfish, egocentric and uncooperative animal. Another is that the best way to secure the necessities of life for everyone is for each one to follow his own selfish instincts. Regardless of how nicely these assumptions are dressed up, they are still the stark, naked bones of our economic philosophy today.

In accord with these theories, our children, whether at home or in school or at work, are taught that success means gaining wealth. They learn that, after selecting a certain quality, they should pay the least possible amount for the labor and goods of others. They also learn that they should charge the highest possible price for their own labor or products, regardless of quality. A classic example of success in learning such basic principles is that of John D. Rockefeller, Sr., who carefully followed the advice of his horse-trading father. The natural result of such economic theories is the tremendous concentration of wealth into the hands of the most selfish and the most cunning. It is only wishful thinking to say that the results of human action based on such theories will give us an equitable distribution of goods.

Then what *is* the nature of man? What sort of animals are we? George Fox taught that there was something of God in each of us. Jesus taught that we could be born again, with an unselfish spirit. He believed we do not live by bread alone. He believed it possible for us to love our neighbor as ourselves. He thought we were capable of good will to all men, that we could follow the Golden Rule. He believed we could live our lives for others.

Anyone who has the faith of Jesus or of George Fox or John Woolman will be enlightened by the Truth. To John Woolman the false assumptions of pagan beliefs stand out stark and clear in our economic life today, like the bones in an X-ray picture. How could any Quaker believe that the only workable economic motive is the one of self interest? The follower of Christ might be asked to sell all he possessed and give to the poor. He would be willing to give up everything else to obtain the Pearl of Great Price, which means membership in the Kingdom of God and the Brotherhood of Man. The true Christian holds his time, his talents, his ability to make money, his possessions of land or coal or factory or anything else not in absolute ownership but in a trust from God, to be used for other children of God.

When we Christians begin really to follow Christian practices, as John Woolman did when he sent his customers to other tailors, or as Gandhi does in limiting his food and clothing to one man's share of supplies in India, we shall reverse the present economic patterns. When we buy goods we shall seek to pay all the goods are worth, and when we sell goods we shall seek to be sure they are of the right quality and useful to the buyer, not thinking primarily of making a profit. The same rules will apply in hiring workers.

Kenneth Boulding suggests that a full-employment policy might require much in the way of voluntary abstention from price-wage raising pressures. But would not it be the true Christian's daily practice to avoid *all* price-wage raising pressures? The greed and love of money which builds up an inflation would be absent, the fear of loss that snowballs a depression would be missing. Should we not rather say that it is the Christian's duty to analyze the premises of economic theories, rather than to wait for the economist to analyze the probable results of tinkering with the machine?

For the most part, as Elbert Russell said, "The political and economic system of Christendom remains to this day essentially pagan; ignoring the teaching of Jesus, and is alien to his spirit, while calling him 'Lord.'" But more and more people are beginning to see the light. There are schools which try to teach children a better idea of the meaning of success and to train them in practices of cooperation. They need the help of parents and social institutions to weaken their selfishness and to strengthen their social motives. Perhaps the young men and women who have had the experiences of Quaker work camps and peace caravans and service in relief abroad will be able to build real Christian communities for the next generation. Perhaps the growing cooperatives all over the world will be able to drive out pagan motives from our economic life.

E. HOWARD MARSHALL

7131 Eberhart Ave.,
Chicago, Ill.

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# LITERATURE

IN REVIEW

## JOHN BRIGHT: A STUDY

BY MARGARET E. HIRST

London, *Headley Brothers*, 1946

pp. 116, 5 shillings

The appearance of a brief biography of *John Bright* is particularly timely now that English Friends are exhibiting an increased interest in government, especially local government, and United States Friends are timidly and belatedly re-entering political life at the national level—at least as side line observers.

John Bright is one of the very few Quaker statesmen and, as such, his life deserves careful scrutiny by all Friends interested in political affairs.

Margaret Hirst's account is an appreciative biography rather than a critical one. There is no particularly new material; its value lies in a brief, accurate, and interesting re-statement of already available material. It is a short-cut to the large volumes by Trevelyan, Mills, Rogers and others. She covers in the compass of one hundred and sixteen pages of digest size the main facts of his life, arranged under the chapter titles of "John Bright As Citizen," "John Bright The Statesman," "John Bright and Foreign Policy," and "John Bright As a Friend."

Inexpensive, readable, brief, the book deserves purchase by the many Friends who will never read longer accounts of one of the outstanding Friends of all time. (Order from Friends Book and Supply House, Richmond, Indiana. Cost $1.25 including postage, etc. About three weeks for delivery.)

LEONARD S. KENWORTHY

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Ed Sullivan, columnist of the *New York Daily News*, gives us this heart-warming background of a gift:

Here is the perfect American cycle—a group of Jewish youngsters raising money and asking a Catholic newspaperman to distribute it—and he sends it to a Negro professor to aid in the job he's doing for underprivileged Protestant Negro children.

*Religious Press Committee*

# QUAKERDOM · AT · LARGE

Lawrence and Effie Linton are ministers for a new Meeting at Williamsport, Pennsylvania. It is being opened by Ohio Yearly Meeting.

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Sarah Wimpy represents the interests of THE AMERICAN FRIEND in First Friends Meeting, Marion, Indiana. Recently she sent twenty subscriptions to Richmond.

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An ambulance unit, operated by Friends, will serve behind Communist lines in China. A group of five, consisting of two doctors, one nurse and two technicians, represent England, New Zealand, and American Friends.

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The Elizabeth Fry Centenary Fund is being established in England, through the efforts of Friends. It is designed to provide a home for delinquent mothers who have been given sentences for inattention to their children.

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*Friendly Venture* is the name of the paper circulated in mimeographed form in the interests of Pueblo, Colorado, Quarterly Meeting. Robert and Adelle Jay are the editors. Their Christmas issue was particularly interesting.

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Clarence Perisho, a Friend and teacher of mathematics in the North Platte, Nebraska, High School, recently called at the Friends Central Offices. He was taking a Christmas holiday trip to points east.

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Joseph Osborn, Muncie, Indiana, is teaching at Lehigh University. Rachel Osborn, his sister, is a student at Hartford Seminary. They were welcome callers at the Friends Central Offices on their way home to Muncie for Christmas.

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Karl Hermann, German Quaker and physicist, is now in England for scientific work and consultation. During the war he was imprisoned and threatened with execution. He and Eva Hermann are very substantial members of German Yearly Meeting.

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Robert and Lyra Dann and their daughter, Dorothy, are now in Australia after an extended visit in New Zealand. They are attending a general meeting at Hobart, a summer school (the "down under" season), and other occasions, January 8-17.

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D. Elton Trueblood, professor of philosophy in Earlham College, has been invited to give the William Penn Lecture, which is sponsored by the Young Friends Movement of Philadelphia. The subject, tentatively announced, is "A Religion of Veracity."

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Sylvia Stuhlsatz, artist in residence at William Penn College, is winning acclaim for her work. An exhibit of her pictures at Drake University in Des Moines and again in Oskaloosa, Iowa, have drawn very favorable comments from art critics. Her portraits have received particular commendations.

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Paul Comly French has been appointed general manager of CARE (Cooperative for American Remittances to Europe, Inc.). Paul French served as executive secretary of the National Service Board for Religious Objectors for five years and is a member of Green Street Monthly Meeting, Philadelphia.

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Gerald Littleboy and wife of London Yearly Meeting plan to spend about six months visiting Friends Meetings and schools in America. Gerald Littleboy is headmaster of the Saffron Walden Friends School. They plan to visit at several Quaker centers from the east to the west coasts. They will arrive in February and return in July, 1947.

* * * *

Leslie and Blanche Shaffer hope to return to London in January. Leslie Shaffer is the new and first full-time secretary of the Friends World Committee for Consultation. From his headquarters in London he will visit Friends' groups on the continent of Europe. Blanche Weber Shaffer, speaking several languages, will take an important part in that work.

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Roxie Reeve, minister of Pueblo Quarterly Meeting and formerly a missionary in Kenya Colony, East Africa, has completed a two-months visitation among Friends. She attended the Children's Workers' Conference at Richmond, Indiana, Kansas Yearly Meeting, Fowler Quarterly Meeting, and visited many friends and relatives.

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The first issue of *The Campus Friend* has come from the press. It is produced by Young Friends of California Yearly Meeting. T. Eugene Coffin is the editor. He is assisted by Alice Wagner, George Jenkins, John Spitler and Howard Seelye. It reports news and stimulates concerns among Young Friends in college from California Yearly Meeting.

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The Executive Board of the AFSC has appropriated up to $21,500 to furnish clothes for one thousand Russian war orphans. The clothes will be distributed through the Inter-Faith Committee of American Relief for Russia. In approving the allocation, the Board said it was to be an expression of the AFSC's interest in the welfare of Russian children.

* * * *

Friends Boarding School at Barnesville, Ohio, reports progress in their program of improvement. Responses to their appeals have made it possible to construct a cold storage plant, secure lumber for improving the library and grade the land for the new athletic field. Friends of the school, of which there are many, recognize the value of this Quaker educational work.

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Ethel Furbay and Elva Rosburg of Des Moines, Iowa, Friends Meeting were recently pictured in the *Des Moines Tribune* doing sewing for foreign relief. They meet with a circle twice each month for sewing and packing. In one year they have sent four thousand garments, two hundred pairs of shoes, and sixty comforters. Their practice is important, "only clean garments are shipped."

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After seven years of devoted and efficient service in which he has endeared himself to Washington Friends, Allen J. White resigned from the office of executive secretary of the Florida Avenue Meeting as of January 1. He will be secretary of the American Friends' Fellowship Council and the American Section of the Friends' World Committee for Consultation, with headquarters in Philadelphia, Pa.

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The Fellowship Council is pleased to announce that a Friends Meeting is being held again in Nashville, Tennessee. Friends and Wider Quaker Fellowship members meet Sundays at 5:30 p. m., on the third floor of the Christ Church, 9th and Broadway, Nashville, Tennessee. The attendance ranges from ten to twenty. The clerk is Jean Atwell Sweitzer, 1615 Meharry Boulevard, Nashville, Tennessee: Phone 6-8454. They will be glad of visitors and can help with hospitality.

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On November 18, Mary Elkinton Duguid of 9 Cliff Street, Nahant, Massachusetts, was re-admitted to her American citizenship, despite her pacifism, in the United States Federal Court at Boston, because of the recent change in this matter by the Supreme Court. She lost her American citizenship when she married William M. Duguid, a British

citizen, in 1915, and previously had been refused its recovery because she would not agree to defend the Constitution by force of arms.

## NEWS OF OUR MEETINGS

Denair, California, Friends have had a spiritual reviving and renewal through the series of meetings recently held by Paul M. Mills of Nampa, Idaho. Herman H. Macy is the pastor.

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Jericho Meeting of Indiana Yearly Meeting rendered a very successful Christmas Cantata, "The Christmas King." There was a chorus of twenty voices. The program was under the direction of Henry Cox and was enthusiastically received by a large audience. Fred E. Smith, well known to Five Years Meeting Friends, is the minister.

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The Peace Board of California Yearly Meeting is interested in the problems of those of our boys sixteen and beyond who by the turning of the wheels of state may be called up for military training within the near future. Such men are asked to write to Professor Randolph Pyle, chairman of the Board, at Whittier, mentioning personal problems of whatever kind. It is the wish of the Board to maintain contact wherever young Friends may be.

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The New Providence Friends of Iowa have been fortunate in having several visiting speakers this fall. Among them were Viola Smith and Helen Ford Pickering, each of whom brought helpful messages. Versa Harvey very ably filled the pulpit on October 6 in the absence of the pastor. O. G. Christgau, superintendent of the anti-saloon league of Iowa, presented the temperance cause in a splendid manner on October 27. Cecil Hinshaw, president of William Penn College, and a group of young men from the College brought special music and helpful messages on November 17. Raymond Wilson, secretary of Friends Committee on National Legislation, spoke on October 24 in the evening. Fred Hoyt brought new and interesting information from our mission station in Kenya Colony on the night of December 15.

Some of the standing committees of the New Providence Monthly Meeting of Iowa have emphasized their work through the means of literature, public speakers, special programs, and movies. The Bible School Committee had the month of September, and the Prohibition and Public Morals Committees presented their work in October; while the Missionary Committee conducted a school of missions each Sunday evening in November.

## ON THE HORIZON

Ten thousand Sunday School workers from forty denominations are anticipated at the international convention to be held in Des Moines, Iowa, July 23-27. This is the twenty-first international convention. They will come from the United States and Canada chiefly.

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Recently a meeting of Conscientious Objectors of the Christian Science Church met in London. They organized themselves as "The Peace Association of Christian Scientists, British Section." The international organization, of which they are a member, has its headquarters in Portland, Oregon.

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Herbert H. Parish, administrative director of The National Temperance Movement, will be heard on a coast-to-coast broadcast of the *You and Alcohol* series, over the Columbia Broadcasting System at 6:15 p. m. (E.S.T.) Tuesday, January 21. His subject will be "Legal Elimination of Beverage Alcohol."

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The city of Haverhill, Massachusetts, annually observes Whittier Day on December 17. This year the usual proclamation was made by Arthur W. Glynn, the Mayor. Whittier's farm home was in the East Parish of Haverhill. This was the one hundred and thirty-ninth anniversary.

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A total of two hundred and forty-seven shiploads of heifers have been sent to Europe under direction of the Brethren Service Committee. The Church of the Brethren and Friends are close associates in peace action. Friends are stimulated by the successful work of the Brethren.

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Six hundred and seventy missionaries, largest contingent ever to sail at one time for overseas posts, left San Francisco, aboard the S.S. Marine Lynx for China, the Philippines, and Hong Kong. Another group of some three hundred are expected to depart soon for India. Both groups are going abroad under the auspices of the Foreign Missions Conference of North America.

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Contributions made by the American public to religion in 1945 scored a new high by passing the $1,000,000,000 mark, but they amounted to only one-third of the nation's bill for tobacco and one-eighth its outlay for alcoholic beverages. This is the report of the family economics bureau of the Northwestern National Life Insurance Co., Minneapolis, on the basis of official estimates made by the U. S. Department of Commerce.

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Fifteen thousand Polish children received Christmas toys from Sweden under a program of the American Friends Service Committee. Quaker workers who distribute weekly supplementary food parcels for the children, packed the toys in the food packages. The AFSC also has appropriated some $21,500 to furnish clothes for 1,000 Russian war orphans. The clothing will be distributed by the Inter-Faith Committee of American Relief for Russia.

* * * *

The second "National Council on the New Approach to the Alcohol Problem" will be held in Nashville, Tennessee, April 8-11, it is announced by Herbert H. Parish, Administrative Director of The National Temperance Movement, with headquarters in the Chicago Temple. Plans are under way for selection of twenty lecturers for the Council from all parts of the United States. They will be specialists in the scientific, educational or religious phase of the alcohol problem. Among subjects to be studied will be the relation of alcohol to youth and the rehabilitation of the alcoholic.

## "RIGHT WAY" CORRIGAN?

Douglas Corrigan, commonly known as "Wrong Way" Corrigan won his nickname by flying to Ireland when he was supposed to go to Los Angeles. He filed as candidate for United States Senator from California on the Prohibition ticket. "Still 'wrong way' Corrigan," say the wets. "Right Way," say the drys, even though he was defeated.

## CONTRIBUTORS

A. WARD APPLEGATE — Friends' minister, Chairman, Executive Committee of the Five Years Meeting, Wilmington, Ohio.

HAROLD COOPER — Congregational minister, lecturer, and member of the Wider Quaker Fellowship, Pilgrim Lodge, Marion, Indiana.

HOMER and MABEL CARY COPPOCK—Representatives of the American Friends Service Committee Mid-west Relief Office, Quaker Hill, Richmond, Indiana.

ANN DIMMOCK—Hatchville, Massachusetts.

O. HERSHEL FOLGER — Minister, First Friends Meeting, Whittier, California.

MARC GOUVENEUR—Care of Leon Robbins, Thompson, Connecticut.

ARDIS MICHENER — Member of Montclair Meeting, New York Yearly Meeting, Great Notch, New Jersey.

BERTHAMAY PEARSON — Earlham College, Earlham, Indiana.

ALICE PERKINS—Care of Josephine H. Carr, Oak Grove, Vassalboro, Maine.

GLEN RINARD — Minister, Citrus Heights Friends Meeting, Roseville, California.

HAROLD N. TOLLEFSON — Executive Secretary, Baltimore Yearly Meeting, 3107 North Charles Street, Baltimore 18, Maryland.

ROY H. WOLLAM—Minister Portalhurst Community Church, Taraval at Funston Avenue, San Francisco 16, California.

## COACHES SPEAK ON ALCOHOL

Leading university and college football coaches and directors of athletics have united in a strong and timely statement about athletes and alcohol. They say that athletic achievement and alcohol do not mix. They declare in unison that "no small part of the team's morale is the realization by each member that he is personally bound to abstain from alcoholic indulgence." They agree that "alcohol-free living is the only choice a boy or man can make, if he wants to go places athletically."

Twenty-nine coaches and directors at leading institutions of higher learning signed the joint statement, released through W. Roy Breg, executive secretary of Allied Youth, Inc., Washington, D. C., a national movement specializing in alcohol education and alcohol-free recreation. As postscripts to the group message, several coaches added such comments as the following:

"I am definitely convinced that alcoholic beverages are a hindrance to athletes, as far as their over-all physical ability is concerned. These completely slow up reaction-time. We have absolutely no time for any boy seeking a place in our squad who feels he cannot forego the use of alcohol," said Paul O. Bixler, head football coach, Ohio State University.

"I would extend this statement to cover all young people, whether they are in training or not. Not one single good argument can be advanced in favor of the use of alcoholic beverages by young people," added Lewis P. Andreas, director of athletics and physical education, Syracuse University.

"I know full well the harm an athlete submits his body to if he tries to use alcoholic beverages. Not only do I oppose them for athletes but for all youth," said Grant Feeser, football coach, Lebanon Valley (Pa.) College.

THE COACHES MESSAGE

"Competition has been stiffening in all branches of sport. High school and college teams are being chosen from a widening segment of likely candidates. Being 'in the pink of condition,' physically and mentally, was never more essential for the young athlete who wants to rate high in competitive sports.

"We who direct and coach in intercollegiate athletics have found that much matters beyond a candidate's current physical condition. In choosing men for a team we must look ahead to the effect on the man of being admired, publicized and imitated, if and when he attains excellence in his branch of sport. He must have force of character to say 'No' to alcoholic drinks, in season and out of season, if he is to stay at top form in his coordination of muscles and nerves and retain stamina. No small part of the team's morale is the realization by each member that he is personally bound to abstain from alcoholic indulgence—in fairness to what his teammates likewise accept as part of the cost of athletic achievement.

"There is no competition between drinkers and non-drinkers for a place on any team that rates well in athletics. The drinker cannot stand the pace of competitive sports. The drinker does not have the confidence of his team-mates. Alcohol-free living is the only choice a boy or a man can make, if he wants to go places athletically!"

## For Younger Young Friends

### A TRIP ROUND THE WORLD

(Continued from last issue)

Let us go to *Germany* next. Here in some parts of the country, Quaker workers, along with others, are helping to feed some of the hungriest children. Some of the foods they get are powdered milk, cod-liver oil, cereal, and canned goods. They also receive blankets, shoes and other clothing from America.

*Austria* comes next on our list. Here there are American workers. Their job is to help distribute food to undernourished teen agers. Some of these young people are learning trades, but when they are so hungry it is hard to study and learn. The food helps them to think better and work harder. If you can find the town of *Berndorf*, south *Vienna*, you will find more Quaker workers there. This is a place often called "Forgotten Valley." Here there are eight thousand people who have no place to work and no work to do. There is no way to earn a living so many of the people are without enough food. Here Quaker workers are giving two food packages a month to old people over sixty-five, and to four hundred and fifty boys and girls under four years of age. and three hundred children in the school are having one meal a day given to them by AFSC workers.

Now let us go to *Italy*. See if you can find the *Chieti* province, Carrara, north of Pisa, and *Scauri and Frosinone*, south of Rome. These are places where Quaker workers, together with UNRRA and the Italian government, and other workers from America and England, are helping the people rebuild their villages. The workers have trucks in which they carry wood from the forest and mills, and stone from the quarries to the places where people want to build their new homes or fix their old ones.

Our next journey is a very long one. We want to go to *India* and *China*. Some of you may want to go back to *Philadelphia* and take a trip across the United States to *California* in order to get to these places. But you may go from *Italy*, too, at least on your maps. That is the hardest way to go. See if you can find the route you would take to get to *India* and *China*.

*AFSC Newsletter*

(To Be Continued)

## RURAL LIFE ASSOCIATION ORGANIZES

New members of the Board of Directors of the Rural Life Association were appointed at the annual meeting of that organization, held December 14, at Earlham College. These include: Raymond Braddock, Waynesville, Ohio; Ernest Mills, Cambridge City, Indiana; Walter E. Lewis, Gate, Oklahoma; Clarence Cunningham, Vandalia, Michigan; Jesse Eisenhour, Syracuse, Indiana; Ralph Templin, Yellow Springs, Ohio; Tom Foster, Foster, Ohio; Ira E. Weaver, Huntington, Indiana. Those re-appointed include: Murvel Garner, Paul Kinsel, Robert Terrell and Edith Wildman. New officers elected are: Ernest Mills, chairman, to take the place of William E. Berry who had asked to be relieved; Mark Shellhaas of Trotwood, Ohio, vice-chairman; Edith Wildman, secretary, and Murvel R. Garner, treasurer.

## BIRTHS

BELL—To Harold and Jane Hancock Bell on November 6, a daughter, Rebecca Jane, in Indianapolis.

CAHILL—To Joseph and Martha Metcalf Cahill, on November 23, in Indianapolis, Indiana, a son, Daniel Metcalf.

CHARLES — To Henry and Edythe Morris Charles a daughter, Lynne, on October 9, at Los Angeles, California.

ELLIS—To Donald H. and Mary Jane Ellis, on November 28, a daughter, Kathleen, at Indianapolis.

HALL—To Keith and Margaret Lamb Hall on October 15, a daughter, Kathleen Margaret, in Los Angeles, California.

HORNEY — To Merrill and Esther Horney on December 1, a son, Gordon S., at Sheridan, Indiana.

LANGTON — To Jack and Virginia Brown Langton, at Los Angeles, California, a daughter, Candace Ann, on November 4.

## MARRIAGES

ALTMAN-STUHLSATZ—Sylvia Chandler Stuhlsatz, instructor of art in William Penn College, Oskaloosa, Iowa, to Walter Forrest Altman of Pittsburgh, Pa., at First Day Meeting at the College, on November 3, after the manner of Friends. President Cecil Hinshaw was the recorded minister.

OVERMAN-WHITAKER—Marylin Whitaker to Jesse Overman in First Friends Church in Indianapolis on November 23, with Herbert Huffman officiating.

## DEATHS

HUNT—Margaret Louise Hunt on December 4, aged seventy-eight years, at Marengo, Iowa, following an automobile accident. Her entire life was spent in

and near New Providence, Iowa. Her husband, Homer B. Hunt, preceded her in death in 1940. She is survived by one daughter, three sons, seven grandchildren, two brothers and twin sisters. She had a lifelong active interest in her Meeting. Services were held at the Friends meetinghouse, with J. Paul Hadley, pastor, in charge. Burial was made at the New Providence cemetery.

KRAMME—George Lewis Kramme on December 23, in Mason City, in his sixty-third year. Being a pharmacist, his life was spent in various places in Iowa until 1932 when he, with his family came to New Providence, where they united with the Friends Meeting. He leaves his wife, Dorothy Fern, three daughters, one grandson, and four sisters. Services were held from the Friends meetinghouse with the pastor, J. Paul Hadley, in charge. Interment was made in New Providence.

MACY—Rena L. Macy on October 11, near Fountain City, Indiana, where her life had been spent. She was the daughter of Marquis L. and Minerva J. Thomas, a birthright Friend, and had been a member of New Garden and Fountain City Meetings. For many years she had served as clerk and statistician of the latter Monthly Meeting, and was a teacher in the Bible School and president of the Missionary Society. Besides her husband, Reuben Macy, she leaves two sisters, Auretta M. Thomas of Earlham, and Anna Applegate of Spiceland. Services were conducted by Percy M. Thomas, assisted by Earl Shevell, pastor, and burial was made at Fountain City.

MARTIN — Hazel Jeanette Martin on December 3, aged twenty-seven years, due to an accident in the Colorado Mountains. Most of her life was spent in New Providence, Iowa. In December, 1943, she enlisted in the WAVES, having been discharged in December, 1945. She leaves her parents John and May Hawk Martin, two sisters, and three brothers. Services were conducted by Dewitt Foster of Carthage, Indiana, in the New Providence meetinghouse, interment being made in the local cemetery.

## THE FORGOTTEN PEOPLE

In the British and American zones of Germany are all that remain of about 200,000 Latvians who, fleeing from the Russian advance, crossed Poland into Germany. They live in "Displaced Persons Camps." In the Esslingen Camp alone there are 1,000 children of school age who need shoes and clothing. Friends may help by sending clothing and food parcels to

**MARTIN ZARINS**
**(24) Schleswig - Schloss - Gottorp**
**Lattenlager - British Zone**
**Germany**

In the near future books and magazines will be mailable. There is need for business and technical books and magazines in English. Friends are asked to collect such and hold for later advertisements telling where they may be sent.

(This advertisement paid for by a member of Detroit Friends Meeting)

## FARM OPPORTUNITY

Farms available for rent under favorable terms. Owners want young farm couple with experience who will be interested in church and community. One farm in central Michigan, near Brethren community, one in central Indiana — easy driving distance of Friends Meeting. Write Rural Life Association, Quaker Hill, Route 28, Richmond, Indiana, for description.

## CO-OP FARM OPENING

A group of Friends' families has bought a 125 acre farm near Somerset, N. J., which they intend to operate as a cooperative, with perhaps a managing paid farmer. Interested persons who wish to learn more about this project with a view toward either joining the cooperative group or applying for the position as managing farmer, should write to Victor Paschkis, 423 Washington Terrace, Leonia, N. J.

## OIL PAINTINGS WANTED

I am interested in buying oil paintings by both old and present day Quaker artists for the purpose of assembling an exhibition of their work. Kindly furnish as much information as possible regarding the paintings, including the size, condition, price, etc. Box No. B, c/o THE AMERICAN FRIEND.

Whittier letters, manuscripts and books wanted. C. Marshall Taylor, 140 Cedar Street, New York 6, New York.

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JAMES F. WALKER, *Principal* Westtown School, Westtown, Pa.

## LOCAL MEETING DIRECTORY

**BERKELEY, CALIFORNIA**

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

**BROOKLYN, NEW YORK**

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

**CAMBRIDGE, MASSACHUSETTS**

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month, George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

**CHICAGO, ILINOIS**

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

**CINCINNATI, OHIO**

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave., Cincinnati, Ohio.

**DENVER, COLORADO**

Friends Meeting, 4100 Shoshone Street, Worship 11 a. m., Church School 9:45 a. m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone Gl. 5686.

**DES MOINES, IOWA**

First Friends, East 13th and Lyon Streets. Church School at 10 a. m.; Meeting for Worship at 11 a. m.; James R. Furbay, Minister. Phone: 6-5735.

**DETROIT, MICHIGAN**

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

**INDIANAPOLIS, INDIANA**

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45.

**KANSAS CITY, MISSOURI**

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p. m., at 3427 Baltimore Avenue, Phone Ja1556. Visiting Friends always welcome.

**LONG BEACH, CALIFORNIA**

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 638-215.

**LOS ANGELES, CALIFORNIA**

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

**LYNN, MASSACHUSETTS**

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 a. m. Mid-week meeting Wednesday, 7:45 p. m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

**MINNEAPOLIS, MINNESOTA**

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a. m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

**NEW YORK, N. Y.**

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 6 through April, each Sunday at 11:00 A. M. All are welcome.

**PASADENA, CALIFORNIA**

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p.m. Robert B. Shattuck, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

**PORTLAND, OREGON**

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Carl D. Byrd, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone SUnset 1005.

**ROSEVILLE, CALIFORNIA**

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

**SCARSDALE, NEW YORK**

United Meeting for Worship and First-day School. First-day at 11 a. m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

**SEATTLE, WASHINGTON**

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

**ST. PETERSBURG, FLORIDA**

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for worship First-day at 11 a. m.

**WASHINGTON, DISTRICT OF COLUMBIA**

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

**WHITTIER, CALIFORNIA**

First Friends Church, Philadelphia Street and Washington Avenue. Unprogrammed Meeting, 8:30 a. m.; Church School, 9:30 a. m.; Morning Worship, 10:30 a. m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia Street. Phone 43-467.


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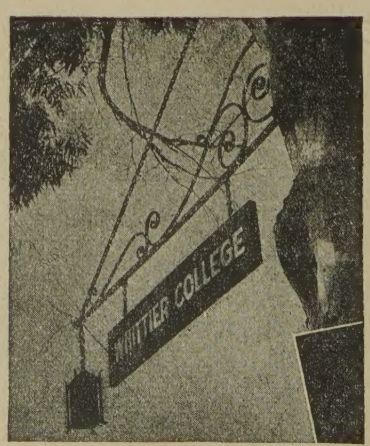


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